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LETTER,

ADDRESSED TO

THE RIGHT REVEREND THE

LORD BISHOP OF ST. DAVID'S,

JOINT PATRON OF THE LONDON SOCIETY

FOR PROMOTING

CHRISTIANITY AMONGST THE JEWS;

BY THE

REV. LEWIS WAY, M. A.

OF STANSTED PARK, SUSSEX: LATE FELLOW OF MERTON COLLEGE,
OXFORD.

WITH AN APPENDIX.

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A

L E T T E R,

&c. &c.

My Lord, *Moscow, Feb. 24, 1818.*

WHEN your Lordship (in conjunction with the Honourable and Right Reverend the Lord Bishop of Gloucester) undertook the patronage of the London Society for promoting Christianity amongst the Jews, you were pleased to request of me to draw up a written detail of the facts connected with that body and the specific objects of the Institution. Under the critical circumstances in which the Society was at that time placed, I conceived it to be a duty to your Lordship, and to all who were concerned in the cause, that a fair and candid statement should be made not only of its actual condition and progress, but of the peculiar embarrassments in which it was involved; of *these* it is sufficient at present simply to state, that they have no longer an existence, and of the misrepresentations and calumnies which were

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then studiously disseminated, I need only remark that they have carried with them their own refutation, their origin rendered them unworthy of regard, and the language in which they were conveyed was such as to leave a Christian advocate of the cause *no argument but silence*, lest in advancing *only the truth*, he should appear to use the weapons of personal recrimination.

That cause which you, my Lord, so graciously espoused, in the moment of its utmost need, rests not for its success on the opinion or conduct of individuals, it might otherwise be proper to observe that, while the enemies of humanity and religion were availing themselves of unpropitious circumstances of *a personal* nature to defame the character and obstruct the progress of the Society *at large*, its friends had no less reason to anticipate its advance and success from the timely accession of your Lordship's patronage, and the immediate influence of your example.

Conversant as your Lordship is with the history of the church, and studiously observant as you are of the dealings of a special Providence in the controul of its peculiar interests,

it is requisite, only for the sake of some into whose hands this letter may fall, to observe that it is a frequent dispensation of the Almighty to exercise the faith and patience of the instruments he is pleased to employ, before he grants a decisive answer to their prayers, or allows an unqualified success to attend their endeavours: however consonant they may be to the great analogies of faith, or the specific purposes of revelation.

From the time of Abraham to the present day the concurrent experience and observation of believers would evince the truth of this proposition—that *faith is first imparted, and then put to its appropriate tests*, and of these none is so severe and searching as the failure or deprivation of the very means which in human judgment appear the most appropriate and conducive to a proposed and legitimate end.—But herein the mercy and wisdom of God is made manifest, the supply and substitution of other measures, or the diversion of the same into other channels more immediately connected with the object, declare the superintendence of a power above that which is finite, and lead a regulated mind to look beyond temporal instrumentality to a sovereign and infallible agent,

who has *all means* at his command, and can overrule their *failure* to his own glory.

This introductory remark is not, I trust, irrelevant to the singular history of that Society which for the nine first years of its infancy has been struggling for existence against the infirmities of its original constitution, the opposition of various enemies, and the injudicious application of its powers. Burning, like the bush of Moses, it is not yet consumed; persecuted, it has never been utterly forsaken; and often afflicted, it has yet no occasion to despair. Had it originated in the wisdom of the Legislature, the learning of the Universities, or the pious application of Church endowments, one might naturally have expected that its commencement would have attracted public notice and commanded popular support—but in that case “the day of small things” would have been wanting, which, however unnoticed by the world at large, is generally the precursor of *providential* blessings. To any considerate mind a few outlines are sufficient to prove that a cause, now resting, as we trust, upon a solid basis, must, in the days of its adversity, have been upheld by a divine and invisible agency, which neither the frailty or wickedness of sub-

ordinate instruments could elude or defeat; and if so, we may surely trust that all has worked together for good, and will ultimately have a prosperous and beneficial issue.

An obscure and unknown individual of the Jewish nation is led in a foreign land to make a profession of Christianity—He comes to a country occupied in a time of warfare and public calamity in diffusing the blessings of everlasting peace to the nations at large. He is patronized and educated by an association of Christians, who intend to send him to the Hottentots. The circumstance of his origin and an apparent casual suggestion, detain him in our country to make an attempt towards calling the attention of his brethren to the religion he had espoused. At first only *ten* individuals unite with him in the formation of a little Society, called, “The City of Refuge.” All classes and denominations of Christians gradually attach themselves to the object of ameliorating the temporal and spiritual condition of the Jews resident in England. Subscriptions are raised amounting gradually to nearly £10,000 per annum. Royal patronage is obtained, the public interest excited at home and abroad—the Old Testament reprinted, the New trans-

lated into Hebrew, correspondences established, controversies commenced with rabbies, the Jewish people provoked to emulation, and new vigour given to their own endeavours to remove the moral reproach so long hanging over their nation. An episcopal chapel, built for their *spiritual* instruction, springs up as it were out of the earth, raised if not “without hands,” yet, certainly, without ostensible means.—In the space of one short year an hundred descendants of the house of Abraham are heard to sing within its walls, “Hosannah to the Son of God?” At the end of the sixth year of its existence this rapid and extraordinary exertion seems at once to suffer a paralysis, and the whole, as a mere ephemeral novelty, appears nigh to dissolution. The warmth of public zeal abates, the hopes of individuals are disappointed, the supporters of the system are withdrawn—the machine of the Society, complicated and embarrassed, appears to be at an utter stand. At once a new æra commences, light springs up in darkness, resources are found in a desert. The peculiar circumstances of the Society, which would have involved any Institution of a *mere worldly nature* in utter confusion, are over-ruled to the production of more harmony and order than had ever before existed. The differences

of religious persuasion are made to produce and nourish the principle of Christian love. Private feelings are sacrificed to public good; the very principle on which the Society was founded, is abandoned for its immediate preservation. Under the influence of a Christian spirit worthy of the best ages of the church, all denominations concerned in the general promotion of the cause, concur at a public meeting in consigning the conduct of this important cause to the exclusive management of the established church; and on* the seventh anniversary of the Society above mentioned (on the very day on which it had assumed its first ostensible name and character) a new institution arises, not one *present* efficient member of which had any concern in the primary Institution? Surely, my Lord, there is more in these things than the casualities of circumstance, or the contingency of human operation. This was not “a chance that happened unto us,” these things have no place in the divine economy, and these *are periods* in which even those who act under their influence, are constrained in the result to recognize “the finger of God.”

* Feb. 28, 1815.—See Special Report in Jewish Repository for April 1815, vol. iii. p. 149.—“City of Refuge” first established February 28, 1809.

Whatever may have been the errors of the first Society, it does not become the present to examine them; it would be to break up the tomb of a parent, for to them under Providence we owe our existence. If any who partook of its bounty, or were supported by its protection, are so ungrateful as to betray its infirmities, and aggravate its failures, we fear not the consequences of such unchristian conduct; and if adherents to the doctrines and practices of Judaism either have or shall attempt to traduce the characters of those who pray for them and seek their welfare, they only prove more abundantly the truth of that revelation which they reject, and give to those who are persecuted for righteousness' sake a better assurance of their interest in the promises of their divine Master, if when they are reviled they revile not again.

The Society now committed to your Lordship's patronage is under the immediate direction and management of persons whose individual character needs no commendation, and will doubtless shelter them and the Society from the consequences of past or the influence of future misrepresentation. I am fully satisfied that the London Society is at this moment as much entitled to the benefit of public confidence as any

body of individuals can ever be, and I am strong in hope that the divine blessing will abundantly crown its future labours. Established as it now is on a firm and consistent basis at home, its primary and immediate object is to assume a missionary character ; and it is a singular and happy coincidence for which we cannot be too thankful to Providence and of which we ought to take the utmost advantage, that at the moment when the Hebrew Testament is ready for circulation, so wide a door should be opened for its distribution among Jews in foreign countries, not only by a general pacification in Europe, but by the express and public acts and co-operation of some of the continental powers.

How little did I imagine, when under the constraint of peculiar circumstances a disposition long and seriously entertained was at length carried into effect, that I should so soon be enabled to promote the chief object of my ministry on a new and extensive scale. To supply the urgent deficiency of the cause, to relieve the only appointed labourer in it then sinking under its pressure, to stand in a gap which none seemed willing to occupy—I entered on the duties of a deacon in the church with no view ulterior to that of an occasional advocate

for the cause nearest to my heart, and the spiritual instruction of the neighbourhood in which I reside. The probationary time appointed for entering on the priesthood is scarcely elapsed, when I am led, by a train of unexpected events, to perceive, that my path of immediate duty was both longer and wider than that of parochial occupation.

Your Lordship is already sufficiently acquainted with some circumstances to which I allude, and there are many which I pass over at present in silence, because as this letter is avowedly intended for the public eye, I could wish that as little as possible of a private and merely personal nature should appear. It is sufficient to state in justification of a measure on which there may be differences of opinion, that six months' experience and active employment on the continent have fully satisfied my own conscience on the nature and expediency of the line of duty into which I have been led. Independently of all concern with the Jews, the state of the episcopal chapels on the continent is a matter of no ordinary interest not only to the real friends of our mother church at home, but to those who pray for the peace and prosperity of that true Jerusalem which is the mother of us all.

These sanctuaries, which have been formed from time to time by the circumstances of our alliance with foreign powers, the extension of our commerce, or the zeal of our countrymen, are in some places in a state of decay or neglect which calls loudly for some new regulation and enquiry. Some are destroyed by the ravages of war, or occupied as depositories for its implements, others are deserted by their ministers, and all, if re-established and duly regulated, would become a blessing of no common magnitude not only to their immediate objects, but to the general purpose of advancing the kingdom of the Redeemer.* While our excellent establishment and scriptural formularies are neglected, and even censured by many who ought from every tie of duty and gratitude to uphold and defend them *at home*, they are honoured and respected *abroad* to an extent which none but eye and ear witnesses can conceive. As far as my observation has extended from Holland to Russia, I am sure the successors of Wickliffe will lose nothing by comparison with the modern disciples of Witsius,

* The chapel at Hamburgh is filled with military stores, &c. that at Amsterdam has been without service for six or seven years, (there is no service at Berlin but a private one in the house of the envoy) that of Memel is deserted, that of Moscow is burnt, and one is much wanted at Riga, &c. &c.

or Luther, or of the patriarchs of the eastern church; and in the present form of the Jewish Society these places open a wide door for the exercise of a ministry among the continental Israelites, without interfering with obligations of a local nature, without any infringement of the regular discipline of the church, or the expense of exclusive establishments.

When I reflect on the comparison of Gen. xii. 3. with Isaiah lx. 9—12. inclusive,* I cannot but admire the predispositions and bounty of Providence, that while our favoured land has been permitted to take the lead of all *national* attempts for the recovery of the people of God, it is also provided with such abundant means for an immediate and almost universal publication of the Gospel among the Jews of Europe, even in the

* “And I will bless them that bless thee, and curse him that curseth thee.”—“Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted.”

regular discharge of a national and acknowledged ministry—and I cannot help trembling for the consequences, if such extraordinary means are allowed to continue unimproved. The old shelter for inactivity upon this subject, “that *the time is not yet come*,” and that “*the conversion of Israel will be a miraculous work*,” exists no longer. To agitate that question *now* is as idle as the discussion of the schools on the question, “*An delenda sit Carthago*.” The fate of the African city is *decided*, but the walls of the spiritual Jerusalem are rising fast. “Her foundations are on the holy hills.” They are yet *under ground*, and therefore not observed by those who never look below the surface, and walk by sight instead of faith, but they are not on that account less solid. There is at this time, a general commotion among the descendants of Abraham, and perhaps as general an expectation after what is about to come upon them, as before the first appearance of Christ. I venture to make this assertion, not on report but personal observation.

I have visited since I left England all the synagogues, and conversed with most of the chief rabbies from Rotterdam to Moscow, and such is the result of my remarks, without any con-

nection with the proceedings of our own or any society of Christians. But it is no trifling concurrence, that while under the despotic government of France, an attempt was made to revive the Jewish sanhedrim, and promote what in that country was called, ‘The moral regeneration of Israel,’ for purposes merely secular, an attempt almost simultaneous, should be made in England, Holland, and Russia, to call these hitherto neglected outcasts into the fold of Christ—while in the Prussian and some other states, they are admitted to privileges denied for ages to their forefathers. In that country, and throughout Germany, they are making advances in morals, literature, civilization and the arts. The education of youth among them is become a subject of general attention. Numbers have been baptized for secular reasons, and many from real conviction; although it must be acknowledged, that some of the latter were secretly baptized from a remaining fear of their brethren. It may be said of that whole body, that they are “forgetting their father’s house.” Many are turned from the traditions and fables of the Talmud, and are commencing a career of philosophical research and spiritual speculation, which *if they are not led to the truth of the Gospel* will lead them still farther from it. There is pro-

bably as much infidelity among professing Jews as among professing Christians. But as they still expect a Messiah, and a restoration to their own land, *and that shortly*, they are precisely in the state to receive any who come to them in their own name, and therefore they are equally open to the temperate and judicious attempts of Christians to lead them into the only way of salvation.

Take each of the above facts into consideration, and separately they amount to nothing, but collectively, they form a body of evidence on the subject, which wilful blindness only can resist. For, as rays when concentrated into a focus, not only give light but *heat*, they must stimulate the most reserved and prudential believer into exertion, or leave him to the charge of indifference in a cause which embraces the best interests of humanity, and the most glorious prospects of the church.

In the spring of 1817, a variety of circumstances and long reflection on the subject, induced me to think that a continental tour for the purpose of observing the actual condition of the foreign Jews, would be the most probable means of giving life and efficacy to the prepa-

ratory exertions already made at home. Experience has often corroborated the testimony of Scripture, that individuals who are in earnest in their endeavours to promote the salvation of others, are generally unsuccessful within the sphere of their immediate connections; and associations of men for a similar purpose share a similar fate. The best designs are tarnished by the infirmities of those who are engaged in carrying them into execution, and there will always be those at hand, who are ready to use incidental circumstances against the operation of a principle abstractedly just and true. But distance alters the case; a fairer estimate is made—the favourable side of the question is presented to view, and transient impression is often more productive in its influence, than the result of near and deliberate investigation.

A person who stands at a fountain head, may be chiefly occupied in observing how much dirt is thrown up by the spring,—a philosopher may be employed in analysing its properties—but the stream, indifferent to both, carries life and vegetation in its distant course. Thus, my Lord, while talents misapplied, and influence perniciously exercised, have been raising a cloud of frivolous objections against the Christian in-

stitutions of our country, and charging them with designs and consequences inconsistent with their nature and existence, their silent and beneficial influence is felt and enjoyed by thousands who never heard or thought of the obstructions which impede their progress. I do not recollect having heard the sound of an objection against *any of them* since I left the country of their birth, but on the contrary, I find almost an universal disposition to advance their growth and emulate their character even among persons little qualified to calculate their immense importance.

If it be the duty of our favoured land to diffuse the light it has long enjoyed, and to revive its character as “Defender of the Faith,” even in foreign lands—If it be expedient so extensively to diffuse the *word of God*, it is no less so to regard *his peculiar people*, to whom we are instrumentally indebted for its preservation and enjoyment. If, as your Lordship has endeavoured to prove, we are indebted to a “Hebrew of the Hebrews,” for planting in our island the standard of the cross, surely we are among those isles who are to rally round it to bring the sons of Israel from far, and minister in our turn to them. If, in the age of darkness, our fore-

fathers were roused at the call of a fanatic to rescue only the land of Israel from the possession of infidels, can we resist the loud and repeated calls of Justice, Mercy and Love, which in this 'Æra of Light' are made to us to pity the dust of Zion. While we are "eating the fat and drinking the sweet," shall we not send portions unto them for whom (till of late) nothing was prepared. (Neh. viii. 10.) My only apprehension is, lest we should suffer others to take a crown which our priority in this labour of love, and our ample means of performing a part in it, seem to offer to our attainment. If at this time we hold our peace, others will cry out. The sixtieth of Isaiah and other prophecies are likely soon to have a literal accomplishment, but I attempt no comment on them, my purpose being not the interpretation of Scripture but the observation and statement of *facts*.

HOLLAND.

The first person of the Jewish nation with whom we conversed in Holland, was a respectable and well informed physician, a man of credit and learning. I told him, that the object of our journey was to carry the New Testament in Hebrew to his brethren. His observation

was, “ Sir, if that is your design, and your conduct is conformed to the contents of that book, you will ultimately succeed. The only way to make converts of our nation, is to shew them personal kindness, and prove that you consider them as entitled to the common respect paid to other people of different religions. But while Christians are averse to receive well disposed Jews into their society, as is the case with us, how can you expect them to listen to your religion.” These remarks reminded me of the estimation in which Gentiles were formerly held by Jews. Even the apostle of the circumcision was at first under the impression of this national prejudice. (Acts x. 28.)

The state of the Jews is not disregarded in Holland, but, as in other places, the zeal of Christians abates as the remains of iniquity appear, and when it abounds, “ the love of many grows cold.” At Rotterdam there is a Missionary Society which had appointed a special commission to enquire into the state of the Jews in Holland, &c. and a voluminous report was drawn up some time since by Dr. Scharpe,* one

* This Gentleman is a relation of the late venerable Granville Sharpe, a name revered by every friend of humanity and religion, especially by those who pray for the peace of Jerusalem.

of the most respectable seniors of the Dutch church, and there are several learned men who seem much interested in the cause. A special meeting was held during our stay which was well attended, and much enquiry made as to the state and progress of the London Society, and in time we may expect some effective co-operation from them.

Nothing of the above nature is established at Amsterdam, as far as I know, among the clergy; but amongst the varied multitude of the house of Israel, who reside in or near the city, I am informed by several persons both Jews and Christians, that there are upwards of one hundred families predisposed to make a profession of Christianity, which they believe and teach secretly to their families, while some of them at the same time attend the synagogue. To the truth of this, I can bear sufficient testimony from the intercourse I had with many whose particular cases I conceive it is neither necessary nor expedient to detail.

The situation of Amsterdam is peculiarly favourable to an English ministry, as numbers of the Jews who do not speak the language, understand it sufficiently to be edified by the

service of the church and the instruction of the pulpit. The object of our journey was thoroughly known and understood in this place; we frequented the synagogues, and several of the Jews attended the chapel. No interruption was attempted; and had our stock of tracts and Testaments been larger, they might all have been disposed of to advantage, and would have been thankfully received.

During our stay at Amsterdam, we were indebted for every possible kindness and attention to the Rev. Pierre Chevalier, Pastor of the Wallon church—a gentleman, whose peculiar urbanity, extensive information, and truly Christian life, qualify him for much usefulness in any work and labour of love. As I had no recommendation to him, but the cause in which I was engaged, and had frequent opportunities of estimating the importance of his personal assistance and advice, I consider his friendship as one of the many blessings I have met with from the hand of Providence in the course of my journey, and trust he will prove a most valuable co-adjutor to our Society.*

* It appears that Hebrew literature is not wholly neglected in the Universities of Holland. On the church door at Deventer was fixed the following inscription, which may not be deemed

IIANOVER.

A number of Jews in the higher classes have lately been baptized in this place, but with few

unworthy of insertion in a Jewish journal, and of imitation in other Christian seminaries.

“*Jacobus Verburg, Theol. Doctor, Literaturæ Orientalis Prof. Rector Magnificus. Si qui sint auditores, qui initia linguæ Arabicæ et Hebrææ vel alterutrius sibi tradi cupiant, horum desiderio satisfaciet, diebus horisque commodis. Provectoribus autem discipulis ad penitiorem Hebræorum monumentorum cognitionem, ex variis auctoribus desumendo specimina quædam criticè et hermeneuticè illustranda, viam aperibit, diebus Mercurii, Jovis, et Veneris, hora xi. Iisdem diebus hora x. antiquitates Hebræas exponet. Præterea lubenter quoque dux erit iis qui Arameum dialectum vel alia ad literaturam orientalem pertinentia addiscere velint.*”

On returning to the inn, I penned an epistle “ad Professore[m] et Rectorem Magnificum” in Latin, stating our characters and the object of our journey, to which on the morrow I received the following answer in the same tongue.

Vir Humanissime,

Deventriæ, Sept. 19, 1817.

“*Haud expectatæ at verò jucundissimæ mihi fuerunt literæ quas heri domum rure rediens a te accepi. Maximi momenti res mihi esse videtur, de quâ in iis agitur. Specimina addidisti insignis industriæ ac fervoris in propagandâ religione Christianâ, quibus tu, vir generose, ducis atque inflammatus es. Verè nobili consilio instituta est illa Societas, de quâ loqueris Comitesque illi, quos tecum habes, tales sunt, ut libenter cum illis colloqui cupiam. Quapropter quum et te videre valde gratum mihi sit, mox horâ x. ad vestrum hospitium me conferam, ut experiar utrum adeundi vos, ac de rebus quas mihi scripsisti, plura audiendi sit opportunitas.*

Tui observantissimus,

J. VERBURG.”

exceptions it is to be feared chiefly with a view of obtaining civil privileges and admission into Christian society,—a difficulty complained of by Jews in other places as much as at Rotterdam. We had here an introduction to Professor Sextron, a gentleman of real learning and intelligence, an excellent Hebraist, who entered into the subject of Jewish and Gentile conversion with the lively interest of a real and experienced Christian scholar and divine. I had also the satisfaction of obtaining an interview with the Abbé Salfeld, *Prelat. de Loccum et Directeur du Consistoire du Affairs Eccles.* a metropolitan of the most primitive simplicity and engaging manners, who had himself taken much pains to gain information of the state of the Jews. He conversed also for some time with Mr. Solomon, and expressed to us both his earnest desires and prayers for the speedy restoration of Israel. As this excellent prelate was already much accustomed to intercourse with the Jews for their spiritual edification, I requested him to take

The Professor came accordingly, and conversed for a considerable time in French, Latin, and German, on the subject of the Jews. He did not appear to have heard of the Society before, or to have thought of Jewish conversion so much as of Hebrew punctuation, and therefore, though not in orders, this interview may give his thoughts a new turn. He is a very intelligent and learned man, and may be useful to the Society as a future correspondent.

charge of some Hebrew Testaments and tracts, to which he most readily consented, and promised to distribute them himself to the best advantage.—These two excellent persons would be good correspondents and able auxiliaries to the Society.

I also left a copy of the Testament with the chief rabbi and other principal Jews, and meeting an old acquaintance in the person of one of the aid-de-camps of the Duke of Cambridge, I left in his hands a copy of our Reports for the inspection of his Royal Highness.

PRUSSIA.

The character and condition of the remnant of Israel, resident in the capital of Prussia, exhibits an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The rabbinical opinions and system have almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites. The origin of these distinctions is doubtless to be traced to the character and writings of Moses Mendelsohn, who passed his life at Berlin, and rose by dint of

industry and the exercise of no ordinary capacity to a degree of literary fame and personal distinction which no Jew perhaps has attained since the time of Abarbanel and Maimon. He is honoured by his Jewish brethren as a Reformer, but a Christian would see more of Voltaire than Luther in that part of his character. His works are much read by the Jews in Germany, but from the extracts I have seen he is not the man to lead them from Moses to Christ: as he does not seem to recognize the *divine* legation of the former, we know from the best authority he cannot believe in the latter. His followers go a step farther; they very generally acknowledge that Christ was a prophet, and even greater than Moses, but they suppose both to have been (as well as themselves) competent to discover and lay down the rules of moral obligation, and even to exercise faith and love, and worship God acceptably by the force of their natural powers. They think as little of the necessity of a new and divine principle in the soul as Nicodemus of old, when he first acknowledged Christ "as a teacher sent from God." It is something that they allow thus much, for like the woman of Samaria who was in the same case, as they also expect a Messiah to come, they may (when convinced like her of

sin) say, "Is not this the Christ." The philosophical spirit they have imbibed from the reasoning and principles of Mendelsohn, has led the greater part of the Berlin Jews to reject the use of the Talmud, and a considerable party has been formed under the denomination of "Reformed Jews," for whose use a splendid synagogue has been made at the expence of one of the most wealthy and respectable among them. In this, only parts of the law are read in Hebrew, and great part of the service, and the singing and preaching, is in German. This is dissimilar to any mode of worship which has yet existed among the Jews, and is a nearer approximation to a cathedral service than any other. Some objection was at first made to this institution on the part of government, as being neither Jew nor Christian, but it is suffered to continue unmolested, and the old synagogue is comparatively deserted. I have heard since I left Berlin, that attempts are making to extend the principles and practices of this body, and that deputies have been sent to Paris, Geneva, and other places: for the truth of this I cannot vouch, but nothing is more probable than that they, who say they "are Jews and are not," should be ready to forward any work, and set up any service, that may keep them in legal

bondage, or draw off their minds from the simplicity of Christ. They will doubtless allow his character as a prophet, if by so doing they can reduce him to a level with Mahomet, or even Moses, and so obviate the consequences of his reception as a Sacrifice, Priest, and King in Zion. But even this attempt will be doubtless over-ruled to the speedy breaking down of the partition-wall. Many thinking Jews are not satisfied with this substitute for a synagogue, entertain the highest opinion of the morality of the Gospel, read it in secret at home, teach it to their children, but of its life and power have yet no notion. So true is it that no man can call Jesus Lord but by the Holy Ghost. I conversed in one day with four Jews of this description: one was a student of theology in the University; the second a magnetizing physician; the third a student in philosophy, moral and natural; and the fourth a merchant, who had more sense than the other three. Their opinions taken together might build a little Babel, but would not square with one stone of the true Jerusalem. Not ONE had any knowledge of sin or its imputation: all conceived religion to lie within the compass of reason and human power, and justification to be by works of man *alone*. The philosopher quoted from Hesiod

“ Les Dieux ont mis aux portis de la Sagesse le sueur,”—and he thought to climb heaven by labour, and that Pelion well placed on Ossa would give him sufficient elevation. The physician thought he could bring down the heavenly spark of faith by the friction and vibration of his wand of steel, and impregnate the waters of a tumbler with the powers of life. The merchant thought himself the only righteous man in Berlin, because he never asked more for his goods than he intended to take. His words and motto were, “ Gardez ce qui est droit—faites ce qui est juste— aimez les hommes c’est la religion.” The theologian *seemed* never to have heard of Adam or the fall, nor had he any notion of the necessity of an atonement. He considered sacrifice not as typical but as temporary, and salvation wholly within the powers of man in his present state. How would the great apostle have exhorted them all, that with one accord they should turn from these lying vanities to the service of the living God! that they should look unto Christ the true Serpent and live! But this they will do no more than their fathers in the desert, till they feel the bite of the scorpion. They are perishing through unbelief and lack of knowledge. They would listen to any who came in their own name under the guise of reason

and philosophy, but they still stumble at the stumbling stone. The veil is yet untaken away in the reading of Moses, and the latter rain must descend to prepare their hearts to receive the Gospel seed. To reason with them in their present state is only ploughing among flints and reaping pebbles. But of even these stones God can raise children unto Abraham; and we ought to plead his promises: there is an open door, and he can make it effectual. Many young Jewish students in the University came to me in the mornings, acknowledging that they were not satisfied with the religious instruction of the schools, and many were certainly well disposed to hear further of the matter. Our stay did not permit of all that might have been done in this way. There are young men of real talent and research among the younger students who might be rescued from the errors of the German system, and brought into the school of Christ, if judicious means were adopted. All the above characters received the Gospel in Hebrew with thankfulness, and before that ark their several Dragons may fall, which God of his mercy grant for Christ's sake. Our visit to Berlin will not, I believe, be soon forgotten. The attention of the Jews was roused; they treated us with respect and attention. Nothing of ill will appeared;

and it pleased God to over-rule the only untoward circumstance that occurred, to be the means of prolonging our stay, and obtaining introductions we might otherwise have sought in vain. Of these facts I must shortly speak:—Mr. Solomon's father-in-law pursued us to Berlin, with a paper executed at Hamburg, for the divorce of his daughter. He applied for the dispatch of his business to the builder of the above synagogue, at whose house we gave him a meeting, and it was there agreed that Mr. Solomon and Mr. Cox should go to Hamburg; that if the daughter was willing to live with the husband, she should attend him to Russia, and be no further a burden to her family; but that if she positively refused to live any more with her husband unless he abjured Christianity, the divorce should take place.

In the course of this arrangement, which took several days, the elder of the synagogue was so satisfied of the sincerity and rectitude of our conduct, and had such proofs of the contrary behaviour in our opponent, that he shewed us every possible kindness and attention. During the absence of Solomon, I dined twice at his house in company with other very respectable Jews, with whom I had the opportunity of

speaking freely. One of these requested to see me again, and one morning brought a paper desiring a written answer. These will speak for themselves; and as I was laid under no obligation of secrecy, I have no objection to their appearance in public for the benefit of Jew and Christian. Such discussions amicably conducted must do good to *both*; and such concessions as these papers contain, are surely encouragements on which to build a reasonable hope of future success in a labour of love, which requires not only the faith of Abraham, but the fervour of Paul, and the patience of Job himself. It can only be carried on by a zeal which no difficulties can abate, and a hope which no disappointments can extinguish.

The very circumstances I have described above, afford, as I conceive, an opportunity most favourable to the partial introduction of the Gospel; received as it would be among other systems, it would triumph over them. The diversity of character among the Jews in various places, requires indeed as much versatility of mind and knowledge of men, as Paul carried with him to Corinth, Ephesus, and Athens. The modern missionary will often have to contend with dissipation and superstition. He will find

silver shrines though not inscribed to Diana, and many altars “to an unknown God” in other places than Athens:—and if permanent missions are sent to the Jews, the qualities of the person should be suited to the place. The Dutch and the Germans differ as widely as those who frequented the market and the Areopagus of old time. A man of easy manners and evangelical sentiments might do much at Amsterdam; but a philosopher and a logician must be sent to Berlin, whom experience and spiritual discernment have taught to lay down his theories and his problems at the foot of the cross.

Since my arrival in Russia, I have been favoured with a letter from his excellency the Hon. George Rose, his Britannic Majesty’s Envoy at Berlin, by which I have reason to hope that a permanent impression has been left on the minds of several members of the families above mentioned. I cannot speak of this kind friend without acknowledging the cordial reception he gave us during our stay, and the truly Christian zeal with which he espoused and assisted our cause. To him we are indebted for many useful introductions, especially to the family of the Princes Radziwil of Posen. Their amiable and excellent mother the Princess Louisa, sister to her Royal

Highness the Duchess of York, received us at Posen with the greatest hospitality, and was much interested in the purpose of our journey. I mention this circumstance, as Posen would be a most important and eligible station for a Jewish mission, and the protection of this family would have considerable influence in any future attempt.

The chief rabbi of this place received me with great civility, and expressed his decided opinion that the restoration of the Jews was near at hand. I left a copy of the Testament with him, but without any reason assigned, it was returned to me at the inn before I left the town. However, I had the satisfaction of presenting it immediately to a respectable merchant, who with his whole family seemed truly desirous of hearing more of that Messiah, whom the rabbi rejected (as I conceive) the moment he found it was Jesus of Nazareth.

As my stay did not permit me to pay visits in person to many of the numerous wealthy and respectable Jews in this place, I committed several copies to the care of the Rev. Mr. Cassius, a Lutheran minister, whom I met at the palace of the Princess. Her Royal Highness having

favoured me with some account of the effect which they produced, I shall relate it in her own words. —“ Le rabin d’ici est très occupé à travailler contre la bonne impression qu’on fait ici les distributions du Nouveau Testament. Cependant on le lit beaucoup, mais l’influence du rabin est trop puissante pour permettre aux bien intentionnés de ce déclarer. Les Juifs ne font qu’entreer et sortir de la maison de M. Cassius pour avoir des exemplaires de votre Nouveau Testament, et aujourd’hui il en a rencontré 15 dans la rue rassemblés autour d’un des Juifs auquel il avoit confié un exemplaire. Il le leur lisoit avec beaucoup de devotion, et eux l’écoutoient avec un grand intérêt.

“ Si vous faites du bien aux Juifs vous en faites autant aux Chrétiens, car il est impossible, &c.”* The remainder I need not insert, for the

* “ The rabbi is very busy in counteracting the good impression made by the distribution of the New Testament in this place. It is much read, notwithstanding the influence of the rabbi is too powerful to permit the well disposed to declare themselves. Jews are continually going in and out of the house of Mr. Cassius to obtain copies, and this morning he met fifteen in the street assembled round one to whom he had entrusted a copy. The Jew read it to them with much devotion, and they listened to it with great interest.

“ If you do good to the Jews, you do as much to the Christians, for it is impossible, &c.”

consequences of the introduction of the Gospel among the Jews are so multifarious and beneficial, as to supply ample food for meditation to all who duly consider the subject, and draw the apostolic inference, that *their recovery will be the riches of the Gentiles, and life from the dead!*

I will here close my account of the Jews in Prussia, with an extract from a letter I received from John Parkinson, Esq. his Majesty's Consul at Konisberg, dated Dec. 20, 1817.

“ You will learn with pleasure, that some of the leading Israelites of Konisberg were much struck with the object of your mission, and expressed regret at the brevity of your stay. *I firmly believe*, that some of the *Leaders* want but slight impulse to propel them in the path of truth.”

RUSSIA.

On our arrival at Polangen, the frontier-town of Russia, we found the post-master was a Jew. I searched the carriage for the only remaining copy of the Hebrew Testament, which I left with a date and inscription in English and Russian, for a commemoration of our arrival,

and a pledge of similar benefactions in future. I had distributed the small stock we could carry with us, intending to do nothing in the imperial territory till we had the opportunity of conferring with the Committee at St. Petersburg, and on the preceding day, I found myself under circumstances which reduced me to the last copy. I was left in the middle of a sandy wilderness, called the *Curische Nehrung*, which runs along the sea coast between Königsburg and Memel. The carriage had stopped, and the horses were taken off, and two of my friends, Mr. Cox and Mr. Solomon, were gone with the men up the hill to hasten the horses. A caravan of Jewish merchants whom we had just passed, overtook us and stopped at the same place: five of them came round the carriage, when they saw me hold out a book which was an Old Testament in Hebrew, from this they each read a part of the fifty-third of Isaiah. I then took out my New Testaments and turned to the third of John, which they read in as audible a manner as a roaring wind and sea would allow. They were evidently struck with the occurrence, each took a copy and received them with apparent thankfulness. What refreshments I had, I divided among them, and they all bowed very respectfully as they drank out of the same glass. We had no common

language, but the word of God can speak for itself.

This incident I thought would be interesting to your Lordship and our friends in England, and I could mention many others, but am unwilling to fatigue your patience by a letter already too long.

We arrived at St. Petersburg, the place of our destination, on the 11th of December, and finding only the Secretary of the Petersburg Committee at that place, and that nothing could be done till the return of the court, after a communication with his Excellency Prince Galitzin, through our ambassador the Earl of Cathcart to whom I had a personal introduction, I determined to proceed at once to Moscow.

I presented the books and memorials of the Society to his Excellency Prince Galitzin on Christmas day, with other copies for the use of his Imperial Majesty. I am happy to assure your Lordship, that our utmost expectations are exceeded by the kind and Christian reception we have met with here. The Prince Galitzin, who is the President of the Bible Society, Minister of all religious concerns in the Russian

empire, and stands in the relation of Patron to the Society for Christian Israelites, and his Excellency Mr. Basil Papof, the President of the Tutelary Committee, are ready to forward our operations by every means in their power. As the object of the Russian Institution is not “promoting Christianity among the Jews,” but affording an asylum to those *who are* converted to any church of Christians, and as the utmost latitude of toleration prevails throughout the empire, the Committee of St. Petersburg seems exactly calculated to supply the long lamented deficiency of the London Society. A large tract of land, as a Jewish settlement, is to be immediately measured out on the shores of the sea of Azof, near Marianpoule or Taganrog—the spot once destined by Peter the Great for the capital of his empire.

Having obtained a correct copy of the imperial Ukases on this interesting subject, I have sent over a translation of these authentic documents, together with an account of the state of the Jews in Poland and the southern parts of the Russian empire written last spring. The former will explain themselves, and of the latter I will only remark, that being written by an intelligent observer, whose immediate attention

was not turned to the Jews in particular, it carries with it a weight of authority which would be reluctantly conceded to an avowed advocate of the Jewish cause.

I cannot close my letter, without stating for the satisfaction of your Lordship and the Society, that having been honoured with a personal interview with his Imperial Majesty at his own appointment, I am enabled to assure your Lordship, that the object of our visit to the Russian dominions has received the unqualified approbation of their sovereign. And when it is considered, that not less than two millions of the descendants of Abraham are thus rendered accessible to the operations of our Society, we ought surely to be thankful to divine Providence for this timely and efficient co-operation with our humble endeavours for their welfare. Whatever others may think or say, “ I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on *them*, according to his mercies, and according to the multitude of his loving kindnesses.”

I need not remind your Lordship, how often it has pleased the Almighty to make *an Imperial decree* the turning point of several past dispensations towards his church and people. The days of Cyrus, Artaxerxes, Augustus, Justinian, and Constantine will arise in successive recollection; and as we are instructed to seek for the *future* things *in the former* by Him who is “the same yesterday, and to-day, and for ever,” it is surely no presumption to hope that the heart of Alexander has not been stirred up in vain to make this “proclamation throughout all his kingdom.”

His Imperial Majesty is about to make a tour through Poland and the southern provinces, and as he was graciously pleased to express a desire to meet us in the Crimea, it is our purpose to take that direction, that we may first visit the settlements of the Karaites, who have already shewn a disposition to receive the Gospel.

I trust the contents of this letter, and the documents contained in the Appendix, will not be wholly uninteresting to your Lordship, the Lord Bishop of Gloucester, and the Society; and intreating your prayers that we may have grace

to know our duty and do the will of God in future, I now conclude with an observation of encouragement from the past.

When I left England, I was forewarned of many difficulties which have vanished on approach. I was gravely told, that I should meet with enemies *at every step*, and it is but a just tribute of thankfulness for the many mercies we have experienced from him, who has all hearts at his disposal, to state that we have found this “evil report of the land” to be perfectly groundless. From Jew and from Gentile, from learned and unlearned, from princes, ministers, and ambassadors, clergy and laity, we have experienced uniform respect, and received unlooked for help and support; and if Societies have not yet been established or large contributions levied in the places we have visited; much prejudice has been removed, much attention awakened, and some seed sown, which will doubtless spring up in its season.

I wish it to be understood at home, in behalf of myself and Mr. Solomon, (whose conduct has uniformly adorned his Christian profession,) that *our immediate object is not to convert Jews*, but to deliver to them the Gospel in their own

tongue, and thus far at least to prepare the way for its promulgation, in a wilderness which is one day to be “like Eden,” and in a desert which is to become at last “like the garden of the Lord.” Isaiah li. 2. et seq.

I have the honour to remain,

Your Lordship's

much obliged and faithful Servant,

LEWIS WAY.

Moscow, Feb. 28, 1818.



POSTSCRIPT.

My friend Mr. Cox, who has kindly undertaken the charge and publication of the above, and who is also the bearer of a letter from his Excellency Prince Alexander Galitzin, will be able to supply to your Lordship and the Society much useful information,—which the present opportunity of his return and the nature of this communication has not enabled me to detail.

APPENDIX I.

LETTER FROM AN ELDER OF THE REFORMED JEWS, AD-
DRESSED TO THE REV. LEWIS WAY.

~~~~~  
SENT IN ENGLISH AND GERMAN.  
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Most Honoured Sir, *Berlin, Oct. 21, 1817.*

In the few hours in which you favoured me by a conversation on that subject which must be the most important for man, you have laid open your elevated sentiments on it with such a noble spirit, such truth and candour, that you have deeply affected me; and given me a full persuasion of the purity and benevolence of your virtuous endeavours.

You, Sir, I say it with a joyful conviction, are a true Christian; one of those few, whose hearts are truly filled with the holy idea of their preceptor, who understand the full meaning and weight of his divine doctrine, and who know how to represent it in their life and actions to the benefit of their fellow-creatures.

Love, charity, those significant words which the founder of the Christian faith pronounced in such an enforcing manner, with you they are not words only as they are with so many other men; they are the ani-

mating principles of your mind; they have inflamed you with that noble zeal, to reach the hand of love to your brethren, and to lead them to peace and everlasting felicity. O what an exalted design is yours! He alone can form it, whom the divine grace has deemed worthy to make him know to what a great end the human soul was formed.

But, Sir, give me leave to ask you a question. I may venture to lay it down before you, who love truth and sincerity in every shape. You, Sir, who are so earnestly bent to promote the happiness of mankind, why do you not turn your pious endeavours towards making those that are Christians already, but merely by name, better acquainted with the true dictates of their religion? Why do you not persuade your brethren in the faith, that pure and divine as it is, it can lead them to felicity only if it influences every motion of their heart, every action of their life?

The design of your great Master was to found a universal religion, confined to no place or nation, a religion for the salvation of the world: He grounded his precepts on the moral nature of man, on the two holiest principles planted in the human mind, *faith* and *charity*. Yea, He commanded even to love our enemies, knowing that enemies can be converted into friends by confidence in this their moral nature, by exerting love and charity towards them, by shewing a gentle pardon for their errors and offences. Such were His noble intentions, such was His beneficial aim!

Now I may ask you, Sir, can there be found in the life and behaviour of most of those who call themselves Christians, the least sign of such a pure universal love? Nay, are not the actions of most of them wholly contradictory to that which was practised by Christ? In every part where the Christian religion is predominant, those who profess another faith are hated, despised, persecuted, and cruelly driven out. Even the Christian priests do not forcibly resist this evil, but idle spectators, they permit it to grow up every where.

Turn your eyes with impartiality to the history of ancient or modern Christians, and your benevolence will ask no farther proofs that what I urge is nothing but the strictest truth. Under such circumstances can the Christian religion be spread by conviction? Can those who misunderstand its mightiest principles hope for many proselytes? The unenlightened non-Christian cannot be persuaded of the beneficence of a doctrine that makes him undergo so many persecutions. He whose mind is enlarged by knowledge feels, it is true, a great veneration for the pure and exalted principles of Christ, but he can have no confidence in His followers.

A man, Sir, so noble, so true spirited as you, with such firmness of will, such force of mind, will surely exert all the mighty powers his excellence must give him over his brethren in the faith, to make them rightly understand the divine words of love pronounced by his great Master, that for the future their holy effects may grow visible in their life; and then the Christian religion

will extend its branches without any farther efforts.— In other terms, endeavour to make your holy law work more intensively, and its extensive effects shall follow by themselves. I am firmly persuaded that the greatest part of the Jews would long ago have embraced the Christian faith, if they had found a true Christian and brotherly love in the Christians; for the spark of the divine flame that lies slumbering in the human breast can only be awakened by love.

With security and confidence I lay down these my open sentiments in your loyal and benevolent mind. I am sure that you will take them to heart.—The All-bountiful, the All-gracious will give his benediction to your steps, and the time will soon come, when we shall be all sheep of one and the same flock. Amen.

APPENDIX II.

THE REV. LEWIS WAY'S ANSWER TO THE PRECEDING.

Honoured Sir,

Berlin, Oct. 28, 1817.

For several years past, my undivided attention has been turned to the present state and future expectations of the ancient people of God, and I can truly say that no occurrence I ever met with has given me so much encouragement to persevere in my labours for their spiritual welfare as the circumstance of your acquaintance, and the paper you have put into my hands; for when persons of your information and candour are willing to discuss the subject of our common salvation, the time cannot be far distant when the remnant of Israel will be brought into the fold of Christ.

I shall only avail myself of the favourable opinion you have been pleased to form of my character and conduct, to request you will still give me credit for truth and sincerity, if on farther explanation it should appear that my views of the nature and duties of true religion differ more widely from your own than might appear from a short and general discussion of that all-important subject.

In reply to your question, "Why my endeavours are not turned towards making those that are Christians

already, but merely by name, better acquainted with the dictates of their religion," so as to render their faith influential on their conduct, &c. I can assure you that, as far as in me lieth, it is my constant endeavour so to do, whether in private intercourse or in the discharge of my public ministry. I am satisfied that true religion is not the exclusive privilege of a single nation or of any particular church, but a personal concern between God and the soul. It does not consist so much in external ordinances as in internal convictions, and a radical change of heart and life. It is not the attainment of man or the fruit of education, but the gift of God, and the work of divine grace in the soul.

As it was of old, all who were called Israel were not of Israel. He was not a Jew who was one outwardly,—but he is a Jew who is one inwardly by the true circumcision of the heart through the word and Spirit of God.—So at present all are not real Christians who are called by the name of Christ, neither is that the true and only baptism which is performed outwardly, but they alone are Christians *indeed* who crucify their affections and lusts, being baptised with the Holy Ghost and with fire, and having received an abiding unction from the Holy One. I conceive that an outward profession, and even an accurate knowledge of the doctrines of our holy faith are of themselves insufficient; for that "grace which bringeth salvation teacheth us to deny ungodliness and worldly lust, and to live soberly, righteously and godly in this present world." Consistently with these views I make it a duty to distinguish between the *name* and the *nature*, the *profession* and

the *practice* of Christianity; and fearing that in most assemblies of Christians there are many who profess Christ with their *lips* but deny him in their *lives*, and hold the *form* while they are destitute of the *power* of godliness, I would address myself to such persons as subjects of conversion, and as standing in need of a radical change as much as Jews who reject the Saviour, or Pagans who never heard his name.

I entirely agree with you, that the design of our Lord and Master was to found an universal religion, which the figurative ceremonial service of the Jewish dispensation could never become, being merely local, and the law itself only “a shadow of better things to come,” whereas the gates of the new Jerusalem are open to all nations, and kindreds, and tongues, and people. But when you say that “He grounded his precepts on the moral nature of man, on the two holiest principles planted in the human mind, *faith* and *charity*,” you seem to imagine that these principles are inherent in the nature of man, and that man *as he is* in his unconverted state has ability to put them into exercise, and love his fellow-creatures according to Christ’s commandment. Now if this were so, you would have, it is to be hoped, less reason to complain that the conduct of most men is in direct opposition to this divine precept, and did all who exercise the office of the Christian priesthood possess these holy qualifications, the signs of universal love would appear, and they would not stand (as you justly express it) “idle spectators” of the unrighteousness of professing Christians, or the sad condition of unbelieving Jews. The case is quite

otherwise, as scripture and experience concur in proving ; a precept, or *law*, moreover, implies an existing disposition to do the exact contrary.

The moral nature of man consists in his knowledge of what is evil—that fatal knowledge acquired by the fall. The surviving power of conscience renders him an accountable and therefore a moral agent. He can discriminate by an intuitive perception between good and evil, but when he “would do good evil is present with him. The good that he would he does not, but the evil that he would not, that he does,” and this by reason of the sin which dwelleth in his nature. He sees (as the heathen acknowledged) and knows what is good, but he has neither will nor power of himself to choose it freely, or act it fully. In other words, *faith* and *charity* have no root in *nature*, they are Christian *graces*, the free gift of God purchased *for us* by the Redeemer’s blood, imparted *to us* by his Holy Spirit, and when planted in the soul of a penitent sinner, do as naturally and necessarily produce their fruit in love and peace and good will to man, as envy, hatred and uncharitableness, grow upon the stock of fallen and corrupt nature.

As you ask me to “turn my eyes with impartiality to the history of ancient or modern Christians,” I would request you to take a wider range, and survey the moral history of man as exemplified in the world at large, and in the true church in every age. Consider the words pronounced in Paradise ; and see if they do not afford at once the true explanation of the subject. “I will put

enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head and *thou shalt bruise his heel.*" How was this exemplified in Cain and Abel ! and in every successive period of the world, the mystery of iniquity and the mystery of godliness, the enmity of nature and grace, has been gradually developed. He that is born after the flesh persecutes him that is born after the Spirit. And the history of unconverted men, is only the history of their mutual animosity to each other. What are we to think of Joseph and his brethren ? of Saul and David ? of Sennacherib and Hezekiah ? Do the Jewish records afford no instances of unjust persecution, no evidence of unkindness and spiteful usage for difference of conduct or opinion ? I allude to these things, only to shew that man is *by nature* as to morals, the same under every dispensation. That "*all men have not faith,*" that some (perhaps the majority at all times) have not any real knowledge of God. That a radical change of heart and nature can alone produce a real change in life and conduct. That there is no difference by nature between Jews and Christians, and both need to be renewed alike by divine grace, and must be born again of water and the Spirit, to see the kingdom of God, and be made partakers of a new and divine nature. I would take for instance one, who was both Jew and Christian, lion and lamb, persecutor and preacher of the Gospel. Compare the character of Saul the pharisee on his way to Damascus, breathing out slaughter against the disciples of Christ, with Paul the apostle brought before the tribunal of Agrippa, and saying to him, " I would to God, that not only thou, but all who hear me this day, were not only almost but

altogether such as I am, except these bonds." He is a pattern set forth to others, and especially to his Jewish brethren, of the natural character of man, and of the long-suffering and sovereign grace of his God and Saviour. Observe his own declaration; he was touching the law "*blameless!*" whilst concerning zeal, persecuting "*the church.*" He was in his own opinion strictly *moral*, while he had not a spark of real religion, fear of God, or love to man. He thought it no breach of *morality* to put to death both men and women for difference of opinion *in religion*. So true it is, that religion is not founded (especially the Christian) on the moral nature of man, but is a recovery from his fallen state, and the only solid basis on which true practical morality can be built. But this is not my only answer to the question, why I do not turn my chief attention to the improvement of my Christian brethren.

I believe from the whole analogy of Scripture, that the Christian world at large will never attain to its promised state of happiness and perfection upon earth, and that the Christian character will not be fully exemplified by individuals, till the Jews are restored to the favour of God, on their acknowledgment of Christ as their promised Messiah.

I conceive that the true Joseph, the preserver and dispenser of the bread of life, will never reveal himself to *all* his brethren, till we Gentiles bring back our *elder brother*. We shall then all have corn in our sacks and changes of raiment. We shall put off the rags of our own righteousness, and be clothed with the garments

of salvation. We shall be fed with the finest wheat flour, and be satisfied with honey out of the stony rock.”—“There will be found bread enough and to spare in our Father’s house,” and there will be no more in the land a famine of hearing the word of the Lord. (Amos viii. 11, 12.)

Oh! that the descendants of Jacob, the whole house of Israel, may soon cry out, “Joseph is yet alive; I will go and see him before I die.” “Alas! why will ye die, O house of Israel!” He who was an Israelite indeed, in whom there was no guile, who was sold for thirty pieces of silver, whose garments “dipped in blood” were parted between his murderers, *He* who was dead is alive, and liveth for evermore!

You may suppose him to address the Jews his brethren after the flesh, in the very words of Joseph, (Gen. l. 20, 21.) “As for you, ye thought evil against me, but God meant it unto good, to bring it to pass as *this day*, to save much people alive. Now therefore fear ye not, I will nourish you and your little ones; and he comforted them, and spake kindly to them.” And is he not the same Jesus, yesterday, to-day, and for ever? Hath he not commanded his ministers to comfort his people,—hath he not said by the mouths of his prophets, “Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned.” (Isaiah xl.) Has he not promised to send his blessing “to the Jew first?” and when he commissioned his disciples to preach the gospel to every creature, where were they to begin but at Je-

rusalem? And they will see his face again when they shall say in the words and true sense of the psalmist, "Blessed is he that cometh in the name of the Lord."

Charity also leads me to pay a primary attention to the state of the Jews.—Charity, as you observe, enjoins us to love our enemies. St. Paul, who well understood the subject, preached first in the synagogues of the Jews, though they had often sought to kill him, and though he was only sent *as an apostle* to the Gentiles. Again, Christian charity to the Gentiles dictates this line of conduct: for, says the apostle, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? If the casting away of them be the reconciling of the world, what shall the recovering of them be but life from the dead?"

You allow mine to be "*an excellent design*," and then you add, "He alone can form it whom the divine grace has deemed *worthy*, &c." You must permit me to remark how different the views of Jews and Christians are upon the subject of *human merit*. If you will read with attention the seventh chapter of St. Luke's Gospel, you will there find a case recorded, which sets forth this difference with all the force of example. The servant of a *Gentile* who loved the Jews was sick:—The elders of the Jews, with a feeling of thankfulness for his kindness to them, besought Jesus to heal the man, saying of the master, "He is worthy for whom thou shouldst do this," and as a proof of the worthiness of the *Gentile*, they mentioned the circumstance that

he had built them a synagogue. But what said the Gentile of himself, and what did he think of Christ: "I am not worthy," said he, "that thou shouldst enter under my roof, neither thought I myself worthy to come unto thee; but speak the word only, and my servant shall be healed." And Jesus said, "I have not found so great *faith*, no not in Israel." It was the *faith*, and not the *worth* of the Gentile, that Jesus regarded. There is none good but God, and there is none *worthy*, in the sense of meriting at the hand of *God*, but the Lamb that was slain in our stead. He it was who formed the wonderful plan of human redemption; as the wisdom of the Eternal Father, he alone carried it into effect, when the Word which was in the beginning with God, became the Word made flesh, "to dwell among us, to suffer and die in the nature that had sinned. And he alone can apply the benefit to the soul by the internal teaching of his own Spirit and the outward dispensations of his mercy and grace towards his *believing* people; and the Jews, if they *abide not in unbelief*, shall become living monuments of his love.

I love the Jews because I cannot *see one* without being reminded of *my Saviour*. "Of them as concerning the flesh Christ came, who is over all God blessed for ever." (Rom. ix. 4.) He was their kinsman, *and therefore*, as you know, their Redeemer, in a peculiar sense. I believe, because Christ has declared it, that unless they believe in him, and confess him before men, they will be denied before him and his Father and perish eternally. (See Mark viii. 38. Luke xii. 8, 9.) Therefore out of love to their precious

souls, I have contributed towards the building of more than one synagogue for their instruction, and am willing to spend my life, or lay it down, if by any means I can persuade some of them to examine the evidences of our religion, which is theirs in truth, spiritually understood,—being assured that when they truly believe in Moses they will believe also in Christ, for Moses spake and testified of him. But after all, I can truly say, I utterly renounce all idea of any worthiness in myself, or the hope of meriting any thing of God or man. I seek not *yours*, but *you*: not my own glory, but that God in all things may be glorified, through Jesus Christ, who being the light of the Gentiles, will one day be “the glory of his people Israel.” The love of Christ constraineth me. I believe that he died *for me*, and that he is able and willing to save to the uttermost all who are made willing in the day of his power to come unto him by *faith* renouncing all merit and righteousness of their own. He who healed the servant of the Gentile, raised up from death the daughter of a Jew, the ruler of the synagogue.—And when Jew and Gentile unite in acknowledging and adoring him as the only Physician and Saviour of the sin-sick soul, and the only Lord and giver of life, when they unite in prayer for each other, the sick will be healed of all their spiritual infirmities, the lame professor will walk uprightly, the dumb will speak his praise, the dead in sin will hear his voice, and they that hear shall live.

It is very encouraging to find that so many persons in this city of the Jewish persuasion do already receive

Christ as a Prophet and Teacher sent from God,—and if he is a prophet then he is assuredly that very prophet promised by the mouth of Moses in the 18th chapter of Deuteronomy. Now it is well worthy of remark, to all who happily make this avowal, to observe what the Lord himself expressly declares concerning the person promised. “It shall come to pass, that *whosoever* will not hearken unto *my words* which he shall speak *in my name*, *I will require it of him*; therefore to admit Christ in the character of such a prophet, and not to believe all his sayings, and receive him also as a sacrifice, priest, and king, is a greater inconsistency than to reject him altogether in the vain expectation of a Messiah yet to come, though such an one as *man* can never be born under the requisite circumstances, in the time of the second temple, on the departure of the sceptre from Judah, and of the direct lineage of David, which is now only to be completely ascertained by the genealogies in the Christian scriptures.

But to you, honoured Sir, I must address myself on another ground, and I do it with a humble hope that the God of Abraham will hear my prayers for you, and own and bless my endeavours to the good of your soul. You avow a love of truth, and your acquaintance with the New Testament has, I trust, already convinced you, that Jesus of Nazareth is the Son that was born, and the child that was given to your *fathers*. On farther examination you may, by the divine blessing, learn from the same infallible authority, that he is “the mighty God,” that he and “the everlasting Father” are *one*. And may you know him also as “the Prince

of Peace,"—not only as the Emmanuel of the prophets, but as the Christ of the Gospel, whom we preach.—*Christ in you; Christ formed in your heart the hope of glory.* Then you will be ready to exclaim as one did of old, "Is not this the Messiah?" Then you will no longer hesitate to declare his name unto your brethren, as the only name given under heaven by which they can be saved. Then you will be ready as Paul did to declare, *even in the synagogue*, that he is the Son of God, if you are delivered from "the fear of man which bringeth a snare." May God put his fear into your heart, lest you depart from him. Permit me earnestly and affectionately to recommend to your special consideration two passages of the New Testament. John v. 39—47. and xii. 42, 43.

You tell me that you "are firmly persuaded that the greatest part of the Jews would long ago have embraced the Christian faith if they had found a true brotherly love in the Christians." You hope I will lay these sentiments to heart; and indeed I shall; and in return I lay open to you my firm conviction, which is that all the love of all the Christians in the world could never of itself impart faith to you. "None can by any means redeem his brother, nor give to God a ransom for him (Ps. xlviii.) that he should live for ever. It is the love of Christ that must do this, it is his loving-kindness that must draw us, and not the love of man, for whereof is he to be accounted?" But if he has drawn us with the cords of a man and the bands of everlasting love, we must love him, and for him and in him we must love each other and all whom the Father

hath given him. Let us then lay aside all recrimination, all calculation which has been the greatest persecutor in time past, the Jew or the Christian, or which is the most worthy, *you* or *I*. Let us put out of the account what others may think; or others may do, but let us resolve with Joshua, that we and our houses shall serve the Lord," and strive together which shall most adorn the doctrine of our God and Saviour. For we have each a God to serve and a soul to be saved, and there is but one God, and one mediator between God and man, even Christ Jesus. Let us pray that through him "we may both have access by one Spirit unto the Father." I can assure you, no man can join more heartily than I do in your desire that the time may soon come when there shall be "*one fold and one Shepherd.*" Paul not only prayed that "all Israel might be saved," but he laboured day and night to promote their salvation. Pilate and Herod, who were before at enmity, could become friends when they consented to crucify their Lord; and now that we are agreed that he is *the Christ*, cannot we concur in converting our brethren by preaching him as our exalted Redeemer? Joseph and Nicodemus avowed him openly at last, begged his body and buried it. Why should not we unite to do something for those members of his mystical body, who are yet dead in trespasses and sins?

The Christian churches of this land are at this moment laying down their mutual animosities, which have so long been a stumbling-block to their Jewish brethren. They are agreed in the essentials of our common faith, in all we call upon you to receive for

salvation. Why then should Judah vex Ephraim any more, or any partition-wall remain between Jew and Gentile, since Christ has reconciled both unto God, in one body by the cross. Why should not all true churches be gathered into one, and become an habitation for the one God the Father of us all? We cannot return unto the Law, the covenant of works, for we know it to be the ministration of death. We invite you to partake with us the Gospel as the covenant of grace, because we have found it to be the ministration of life, the everlasting covenant, even the sure mercies of David.

The Psalmist speaks of a rest which yet remaineth for the people of God,—of a day when they shall say, “O come, let us fall down and worship, and kneel before the Lord; *to-day* if ye will hear his voice, harden not your hearts as in the provocation in the wilderness.” Moses and all your prophets testify of such a blessed period. The God of Israel by their mouth has promised to return your captivity, to circumcise your hearts, to write his law and put his Spirit within them. Why will you not then return and seek the Lord and the true David (the beloved of God) your king, and seek and fear the Lord and his goodness in these latter days. The true servants of God “think upon your stones, it pitieth them to see you in the dust,” therefore *the time is come* when God will arise and have mercy upon Zion. You estimate too low what has been done of late by Christians for the people of Israel. Upwards of £70,000 has been already voluntarily contributed in England alone, in using means for the moral and spiritual instruction of Jews of all ages. Civil freedom

has been given them in France, and in this country they are now admitted to many privileges long denied to their forefathers. Are not these signs that “the captive exile hasteneth to be loosed? We have reason to expect that as soon as Zion travaileth, she will bring forth,—that a nation will be born at once. The Lord will reveal his arm, and the report of the Gospel will be believed. The Spirit will once more be poured out upon Jews, devout men from every nation under heaven, and “whosoever shall call upon the name of the Lord shall be saved.”

O ye men of Israel, may your eyes be opened to look upon him whom your forefathers crucified! may all Israel know assuredly that God hath made that same Jesus both Lord and Christ. Repent and be baptized, and ye shall receive the gift of the Holy Ghost. (Acts ii.)

He who once came unto his own, when his own people despised and esteemed him not, hath not cast them away. He is exalted as a Prince and a Saviour to give repentance unto Israel. He prayed for *their pardon* while he shed his blood to *procure* it. *He liveth* still to make intercession; being entered as the great high-priest within the veil, even heaven itself, he hath gifts and sacrifices to offer. He gave his life a ransom for many, and he there presents before the throne his own accepted sacrifice, his own all-sufficient atonement. The *prayer of the cross* was offered by him *who weareth the crown*; that which he required in the moment of his humiliation, he will bestow in the day of his power. That which he asked as the Son

of man, he will grant as the Son of God, sitting at the right hand of the Father. He has promised that "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." And he which testifieth these things saith, "Surely, I come quickly." Even so come, Lord Jesus Christ. Amen.—The grace of our Lord Jesus Christ be with you. Amen.

LEWIS WAY.

Berlin, October 28, 1817.

O Almighty God, who hast built thy church upon the foundation of the prophets and apostles, Jesus Christ himself being the head corner-stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

Prayer of the Church of England on this day.

APPENDIX III.

TO THE REV. DR. STEINKOPFF.

St. Petersburg, April 20, O. S. 1817.

My dear Friend,

It affords me peculiar pleasure to be able now to write you more fully on the subject of promoting Christianity among the Jews, and to inform you and the numerous friends to this cause in Great Britain, of the measures which it has graciously pleased his Imperial Majesty Alexander, to adopt for accelerating this most desirable object. During my travels in different countries of Europe, and particularly in Germany and Poland, amidst other important concerns, I have not been inattentive to the present deplorable condition of the scattered nation of the Jews: and having examined into their religious and moral state, and discovered the awful degree of ignorance and vice which prevail among them, I wonder that more effective means have never yet been employed to bring these wandering sheep into the fold of Christ,—to raise them out of their present state of deep degradation and varied wretchedness. How strange that even in this age of boundless philanthropy the hearts of most Christians remain impervious to the sufferings and long continued miseries of this unfortunate people! I fear we are all too ready to accuse

them of hard heartedness and unbelief, and to lay to their charge a black catalogue of vices for which they have long since become proverbial, without reflecting at the same time that their present debased state in society, with their proverbial vices of unbelief, low cunning, imposture, and all their various arts of circumvention, may be proved to arise in a great degree from the injustice and inhumanity which they have experienced for so many centuries from men of all confessions and nations. Even on examining the records of the more rational attempt to convert the Jews by moral suasion, there every where seems to have been a great deficiency of that chief feature of the true Christian and Apostolic character—*love—sincere love to their precious souls*.* The indignant look of self-superiority with which they have every where been met, together with the intolerance and spiteful treatment which they have uniformly experienced from Christians at large for ages past, have produced a degree of hatred and distrust in them, of both us and our religion, which has ever proved too strong to be removed by the professed concern of a few for their eternal interests. Indeed the usual conduct of professed Christians towards this deluded people would seem to argue as if it were a common principle among them, that the Jews must not be *reasoned* but *hated* into Christianity.

In every nation where I have found this unhappy people, their religious state seems to be marked by the grossest ignorance and superstition. Among the poor

* See opinion of a "Reformed Jew," Appendix I.

the oracles of God, delivered to their fathers, have long since been superseded by the incoherent fables of the Talmud, while infidelity and cold-hearted deism have over-run the higher classes of the Jewish nation. Those in hearkening to the commandments of men who have set aside the law of God, have turned unto fables, while these have joined the self-named philosophers of modern times, in rejecting not only Christ and his apostles, but in denying the divine legation of Moses also.* A time, however, is predicted in the word of God, in which the vail shall be taken from off the eyes of this forlorn people, and more scriptural and conciliatory means used to bring them into the fold of Christ than have ever yet been employed. For notwithstanding the inauspicious facts which I have now stated relative to the religious and moral state of the Jews in general, there are even at the present time various intimations of a more favourable state of mind towards Christianity existing in many of them. The extraordinary events which so rapidly succeed each other in our days, taken in connexion with these unusual appearances among the Jews, seem to announce the time of Israel's restoration to be fast approaching. The great change which is now working in the moral and religious state of all nations by means of the translation and universal dissemination of the Word of God—the wonderful success attending the preaching of the Gospel among the heathen, particularly of late years—the falling off of numbers of the Jews from their rigid attachment to their former superstitions—the lessening of their prejudice against Chris-

* See account of Berlin Jews in Letter, page 24.

tianity—the lessening of the hatred and prejudices of Christians against the Jews—the circulation of the New Testament in the Hebrew tongue among them, and the great desire which many Jews shew to obtain the Holy Scriptures—the state of despair respecting their ever receiving a Messiah, *such as they desire*, which I have every where observed to prevail among the reflecting part of them—the fact that many Jews of late from conviction have embraced the Christian religion:—All these unusual signs conspire to prove that an important crisis in the religious state of the Jews is fast approaching; for the apostle assures us that “they also, if they abide not in unbelief, shall be grafted into the church.”

In the Krimea and in different parts of Poland, there are not a few Jews enquiring after the Christian faith, and many of them shew an unusual desire to examine into the claims of Jesus of Nazareth to be the promised Messiah,—a subject on which for so many ages past their fathers have refused even to think. In the provinces of Wilna and Minsk there have of late been repeated instances of Jews embracing the Christian faith, and some of these converts belong to the most respectable of the Jewish families. The senior pastor of the Lutheran church at Wilna, *Nicholai*, informed me that he had baptized several Jews, whose conduct since has given him great satisfaction; but that after their baptism they were so severely persecuted by the other Jews, that they were forced at last to leave the country. The fear of this persecution has made many of the Jews apply to him repeatedly for secret baptism, and has made still more stifle their internal convictions in favour of Chris-

tianity. He told me, however, that he had always refused to comply with their desire of secret baptism, judging it inconsistent with the commands of Jesus Christ. Indeed such is the awful persecution to which a Jewish convert to the Christian faith is exposed from his brethren in Poland, that it is almost impossible for him to live longer among them. The enmity of the rabbies extends so far, that the young convert, particularly if poor, is not only deprived of every means of gaining a livelihood among his Hebrew kinsmen, but is in the greatest danger of his life.

Such intimations of a favourable change of sentiments in many of the Polish Jews towards Christianity, will not surely be contemplated with indifference by the true followers of Jesus Christ. And when it is farther considered, that in no country in the world are the Jews so numerous and national as in Poland, where, should conversion to the Christian faith fairly commence among them, it is likely to proceed with great rapidity, and to lead to the conversion of their brethren in other nations also—it will clearly appear to every one who is interested in the prosperity of Zion, that the happiest results may follow, under the divine blessing, from the arrangements which it has graciously pleased the most Christian and philanthropic Alexander to make in these days, in order to afford protection from persecution to such of the Jews as either have embraced, or in future may embrace, the Christian faith; and for granting every proper encouragement to their Hebrew brethren to follow their example. I enclose you a copy of the Ukase relative to this important subject, in which you

will find the whole plan fully developed, and to which I shall only add the few following particulars in order more thoroughly to point out the vast utility of this new undertaking in favour of the house of Israel.

1. The Jews which are subject to Russia reside in the Krimea, Moldavia, Poland, and in the southern provinces of this empire formerly belonging to that kingdom, viz. Bialastoks, Grodna, Wilna, Minsk, Witepsk, Mogileff, Jitomir, Tschernigeff, Kief, Podolia, Cheison, and Ekaterinoslaff. The number of Jews inhabiting these countries is greatly above *two millions*. But in Russia Proper no Jews are permitted to reside. On this account, the Jewish converts having places of refuge granted them in Russia Proper, as well as in places of safety on the black sea, will be in complete security from the persecution of Polish Rabbies.

2. The benign and magnanimous Alexander grants the Jewish converts full liberty to enter which ever Christian confession they choose, assuring to all of them the same civil rights and privileges, with full liberty of conscience to worship God according to the ordinances of their respective communions.

3. One of the chief causes, which has ever prevented any lasting impression being made by the partial success which has attended even the best attempts to convert the Jews, has been, the destitute condition of the proselytes, and the almost impossibility of preserving them together so as to form them into an organized society. By the regulations, ground, and privilege now granted

to the converted Jews in the Russian dominions, they will be enabled to gain their own support, and the above-mentioned difficulties will in a great measure be removed.

4. In the places of refuge appointed for the Christian Israelites, they will not only be secure from the persecution of their Jewish brethren, and have an opportunity afforded them of gaining an honourable subsistence, but they will at the same time be enabled to preserve their nationality—a consideration of infinite importance with most of the Hebrews. Indeed I have often wondered to observe that almost every plan which has been attempted in order to bring the Jews to Christianity seems to have tended at the same time to destroy their nationality by mixing and intermarrying the converts with European Christians. This seems to me, however, to have been acting directly in opposition to the voice of Providence, (and perhaps to the voice of prophecy also,) which in such a miraculous manner has preserved the Jews a distinct people for so many ages, and secured to them their nationality in every quarter of the world whither they have been scattered. Now an opportunity is afforded them of embracing the doctrines of salvation, and confessing that Jesus of Nazareth is the Christ, without being obliged to sacrifice their honourable prerogative of continuing sons of Abraham according to the flesh.

5. By having the converted Jews regularly settled, forming a distinct community, we shall have an opportunity, for the first time since the days of the apostles,

of observing the religious and moral conduct of a congregation of Christian Jews, and at the same time afford them an occasion of wiping away the stain of proverbial infidelity and immoral conduct of so many Jewish converts, who out of interested motives have acted the hypocrite for a while, and imposed on the credulity of their benefactors.

6. These settlements, under the divine blessing, may become not only a refuge to the persecuted of the Israelite nation on account of their Christian faith, but under proper government they may become nurseries for raising up a new race of apostles and evangelists for spreading the Gospel of the grace of God among the scattered tribes of Israel, even to the uttermost corners of the earth.

Finally—the peculiar aspect of the times in which we live—the favourable impression towards Christianity prevalent among many Jews almost in all nations—the singular advantages enjoyed by Russia for promoting a work of this kind, seem to encourage the hope that it is perhaps the will of the God of Israel that the great restoration of his chosen people should commence at least through the instrumentality and under the benign and pious reign of this chosen and anointed servant Alexander, the Cyrus of the church of God in the latter days. Pursuant to the imperial Ukase of the 25th of March, the Committee for superintending the affairs of the Christian Israelites was founded, on the 4th of April, in a full meeting of its members. The meeting was opened by reading the imperial Ukase

relative to this benevolent object, after which his Excellency Popoff, president of the Committee, addressed the members as follows:—"Chosen and appointed to this new undertaking by the will of our most pious sovereign, let us enter upon it in humility of spirit as loyal and zealous subjects,—in simplicity of heart as true Christians,—in unity of spirit as brethren, sons of one Father, who is God. The magnanimous monarch of the North, for the protection of his dominions from external enemies, and to secure the internal peace of our beloved country, once called forth our brave fellow-countrymen, who no sooner became warriors than they became heroes and conquerors. His efforts are now directed towards promoting the internal prosperity of his empire, and for this purpose he forms and marshals new bands of co-labourers. The good of the nations subject to his government—a real and stable good—not the increase of empty fame, or the phantom of momentary greatness; not the dust of corruptible treasure, but an everlasting good : this he strives to promote, and the desire to obtain it lies deep in his soul. He has undertaken to erect a great edifice—the happiness of the nations subject to his sceptre—and this edifice he grounds on the surest foundation,—a foundation which neither the storms, nor the floods, nor the gates of hell shall be able to raze. In this undertaking, against which also enemies arise, even all the powers of the empire of darkness, he is pleased to use co-workers and to appoint unto them their respective occupations. Some are engaged in training up youth in the nurture and admonition of the Lord; others feed the poor and protect the orphan and him who has no home. Those

watch over the public good—these pronounce righteous judgment to the oppressed, while others again lay hold of the sword of the Spirit which is the word of God, and zealously labour to put it into the hands of all men, that they may be armed and able to stand in the evil day against all the wiles of Satan. At last a new idea of beneficence has emanated from the heart of this most Christian monarch, an idea which has taken strong hold on his mind, and turned his attention towards those Hebrews in his dominions, who, by the grace of God, are illuminated by the light of Christianity, and make an open profession of it. This idea, like a ray of light, has shone forth from the depth of his mind, and has given rise to an institution in favour of the descendants of those for whom St. Paul saith, “I have great heaviness and continual sorrow in my heart, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever.” “I say then,” continueth he, “hath God cast away his people? God forbid. God hath not cast away his people whom he foreknew. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead.” Our most humane sovereign, being guided in his conduct by Christian principles, feels for the present condition of the children of Israel returning to the Lord their God, and beginning to see that salvation which he hath prepared before the face of all people. The helpless condition of these converts has accordingly given rise

to peculiar arrangements in favour of these descendants of Abraham, somewhat similar perhaps to what took place when the Lord stirred up the spirit of Cyrus, king of Persia, to build the house of the Lord God of Israel.

“Gentlemen, we have been thought worthy to be chosen and appointed as the executors of the will of his Imperial Majesty, our gracious sovereign, in this undertaking. I am certain that each of us feels his own inability to fulfil the expectation of our benevolent monarch: each of us is well aware of the vast importance and great difficulties of the work before us. Doubtless every one of us is ready to accost himself thus: And who am I, that I should be chosen to labour in such an undertaking? Thus spake Moses, “O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant: but I am slow of speech and of a slow tongue. And the Lord said unto him, Who hath made man’s mouth? or who maketh the dumb or deaf, or the seeing or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth and teach thee what thou shalt say.” There is indeed a great difference betwixt us and Moses, but in our inabilities, and our weaknesses we ought like him to expect help in our labour from Him who perfecteth strength in weakness. And the more we feel our inabilities, the more we may depend on strength from above. Our undertaking is of such a kind, that it may be we shall not soon behold the success of our labours. Let us take consolation, even should this be the case, in committing ourselves and our cause into the hands

of Him, without whose will no success can be gained. Let us cry unto the Lord God of Israel to come to our assistance, praying unto him with our whole hearts in faith and love, and he will hearken unto us, and bless our undertaking, and perform all that is agreeable to his own will."

After the President had thus spoken, the Committee began to consider on the most proper means to be employed for promoting the object of the Institution. The chief business of the Committee will be, to take under its protection the Jews who either have embraced, or may in future embrace, the Christian faith of whatever confession; settle them on grounds granted to them by the government, according to the rules and privileges particularized in the Ukase of the 24th March; have the chief care in forming these settlements, and endeavour by all means to promote true Christianity among the settlers, by furnishing them with worthy pious men for pastors and teachers according to their respective communions; establish schools among them; and, in one word, do every thing in their power to join these people into congregations of Christian Israelites, whose members may prove to the world at large the reality of their faith in Jesus Christ, by a walk and conversation becoming the Gospel.

I remain, your's most humbly, &c.

APPENDIX IV.

CONCERNING THE SOCIETY OF CHRISTIAN ISRAELITES, AND
THE TUTELARY COMMITTEE ESTABLISHED FOR THEM.

ORDER TO THE GOVERNING SENATE.

From the moment that all-ruling Providence has committed unto our sceptre the numerous nations and families which inhabit Russia, we have stedfastly purposed to exercise unceasing care, in order that each nation and each rank might live in happiness, and in uninterrupted peace and quiet enjoyment of his rights—it continues therefore to be the most delightful employment of our heart, and it is our holy duty to lead every part of this great family to that most desirable end.—Now through many examples which have attracted our notice, we are acquainted with the difficult situation of those Hebrews, who after they have by the grace of God been convinced of the truth of Christianity, have either embraced, or are willing to embrace, the Christian faith, and to be united with the fold of the good Shepherd and Redeemer of our souls. These Hebrews, separated from their brethren by the Christian religion, lose thereby all communication and former connexion with them, and not only hazard every right to the protection of their former brethren in the faith,

but are also exposed to their oppression and every kind of persecution. On the other hand, among Christians, their new brethren in the faith, to whom they are as yet utterly unknown, they do not find immediately either an open and permanent refuge, or so well founded an institution, that in case of distress a peaceful abode might be secured to every one, and means whereby they might honestly earn their bread by their own industry. Hence the new-converted Hebrews are liable to the greatest difficulties before they are able to choose and enter upon a way of maintenance. Similar instances have come under our observation from this particular class of our subjects, who, on account of the sudden change of their religion, are totally alienated from the community unto which they formerly belonged, without having sufficient means in hand firmly to join that unto which they are just entering.—But since every confession, every rank, and every class of men in our beloved country, are through the whole course of their lives secured under the protection of the law by certain right and regulations, the state of those Hebrews in our empire who embrace the Christian faith must also be firmly and permanently assured—and as we truly sympathize with those unfortunate Hebrews who are converted to Christianity, and stimulated also by an awful reverence for the voice of everlasting grace which calls the children of Israel from their dispersion to the communion of the Christian faith, we found it good to adopt the following measures, in order to protect the believing Hebrews in their new situation.

1. It is hereby promised to all Hebrews who embrace

the Christian religion, to whatever Christian confession they may be attached, that henceforth every possibility shall be facilitated in order that in their new course of life they may establish themselves, according to their faculties, in that profession or way of business to which they feel themselves inclined. Every office, as well ecclesiastical as civil, is to afford to the Hebrews necessary protection and assistance at their conversion to Christianity, and in case they flee to them for refuge.

2. Advantageous and convenient places for settlement, with adjoining lands, will be appointed to the converted Hebrews, in the Northern and Southern governments of the empire. In these places, those of them who wish it, may settle on their own account, under the denomination of the Society of Christian Israelites. These assigned places will serve them for a secure and certain refuge, where, in communion with others of their nation who also profess Christianity, they will be able to form a Society, where every one shall be able to support himself and his family by their own labour and industry, according to their ability and power.

3. We have issued particular regulations respecting the Society of Christian Israelites, which confirmed by our own signature we shall adjoin here, that they may be brought under general observation, and be properly put into execution.

4. A Committee will be formed at St. Petersburg for the supreme management of the affairs of these settlements, under the denomination of Tutelary Com-

mittee for the Christian Israelites. This Committee will consist of a President, several members named Directors, and Secretaries. All Hebrews of our empire, who either have embraced or are willing to embrace the Christian faith, may apply to the Committee, either in person or by letter. The governments also, as well ecclesiastical as civil, are to confer with the Committee in all concerns that respect the Christian Israelites, with the exception however, as is understood of itself, of all personal criminality and process which comes under the established courts of justice.

5. We command the Committee, which is to be formed for the management of all the affairs of the Society of Christian Israelites, to give us account from time to time of the progress of those settlements, and of all affairs which respect the Christian Israelites, through our Privy Counsellor Prince Galitzin, to whom the common concerns of the Hebrews are in general committed by us, with the exception of individual criminalities and process of properties.

Having thus laid a solid foundation in favour of Hebrews embracing the Christian faith, and for the security of their situation, we command that what is drawn up here and in the adjoining pages be punctually put into execution. The Committee also is to advertize it in the Russian, German and Polish languages, that it may come under general notice, and be followed accurately by all governments and persons whom it respects. We are convinced, that by their arrangement, the state of the Hebrews who embrace the Christian

faith is sufficiently secured, and that thereby all means will be afforded them in their new situation to protect themselves from the persecutions of their nation, if any where they should take place, and to maintain themselves by their own industry, without being a burden to the government or to individuals. In this condition, if they follow the precepts of that Gospel which they have embraced, they will grow in all good works to their own and the common good, and to the praise and glory of that most holy name by which they are named.

(The original is signed by his Imperial Majesty,)

ALEXANDER.

*St. Petersburg,
Easter Sunday, Mar. 25, 1817.*

REGULATIONS RESPECTING THE SOCIETY OF CHRISTIAN ISRAELITES.

In order to insure to the Hebrews who have embraced the Christian religion, of what confession soever it may be, a secure and peaceful abode in the bosom of the Russian empire, we have permitted them to form among themselves a community under the denomination of the Society of Christian Israelites—but to promote among the members of that Society industry, trades, and all kinds of useful business, we constitute the following regulations.

1. Lands for settlement and domestic œconomy will be assigned by the crown to the Society of Christian Israelites gratis, and for an everlasting possession to them and their posterity. These lands will not be assigned to each individual in particular, but to all in common; and for this reason they can neither be sold, nor pawned, or in any other way be brought into the hands of others, but must always remain an unalienable property of the whole community.

2. On these lands appointed for them they may, if they please, settle on their own account, and build every kind of establishment, borough or town, according to their means and circumstances. It is likewise left to their own choice either to build all in common, or each one for himself, provided he does not exclude himself from those connexions with the Society unto which they must all without exception belong.

3. To those Christian Israelites who enter the Society, as also to their posterity, will be allowed an equal, full and entire freedom of the Christian confession of faith without any difference; and each confession permitted to enjoy their divine service according to the rules and customs of their church. Consequently the congregations of each Christian confession which belongs to the union of this Society, may build and establish churches, schools and institutions for education, or other God-pleasing purposes, according to the principles of their own church.

4. The Society of Christian Israelites will stand under

our protection, and be dependent only on the Committee established in St. Petersburg for the management of their affairs, who are bound to watch for their welfare, and to whom alone they have to give account of their concerns. On this ground, not one single government of the place where this Society may found their establishment, has to exercise any power over them or mix with their affairs. The preachers who may be appointed in their settlements are to apply in necessary cases to the said Committee, according to laws which respect all other colonies settled in the Russian dominions.

5. The Society form an office for the management of their internal affairs, consisting of different members chosen from among themselves, viz. two superintendants, and four assistants, approved of by the said Committee, under the name of Office of administration for the Society of Christian Israelites. This office is permitted to have its own seal; and it is their duty to care as much as possible for good order in the Society, and to reconcile any misunderstanding, disunion or quarrels among the members, which may come before them; but what respects disputes about property, hereditary possessions, and similar civil affairs, or individual criminalities, that must, according to the common laws of the empire, be examined and decided by their respective courts of justice. The office has also to erect in the settlements a police of their own, for the maintenance of peace, quiet, and order; and it is at the same time bound to keep a watchful eye over the conduct and behaviour of every one of the Society's members. Rebellious, disobedient,

and immoral members, who are only an offence to others, they must expel from their Society after they have informed the Tutelary Committee concerning it, as they are also bound to do respecting every member whom they are newly receiving into the Society. Every one who is expelled, forfeits in consequence all the rights and advantages granted to the Society.

6. All civil rights are hereby granted to every member of the Society of Christian Israelites, and that not only in their own colonies, but every where throughout the empire. Accordingly they may, after paying the duties established by the Tarriff, carry on trade in or out of the country, and follow mechanical business, arts, and professions: they may possess houses, keep shops, and establish every kind of fabric or manufactory without the necessity of being enlisted in any guild or corporation: they are also freed from all service, as will be defined in the sequel under a particular paragraph.

7. The members of the Society of Christian Israelites are permitted upon their appointed lands to brew beer, distil brandy, and prepare all sorts of waters and liquors, not only for their own use, but also for sale to travellers, who may pass their settlements: but they are neither permitted to export such liquors from their colonies, nor to sell them out of their borders.

8. No person whatever, either of the crown or private, not belonging to the Society of Christian Israelites, is permitted to set up inns, public-houses, or other buildings

for similar purposes, upon their lands,—nor is any stranger, not belonging to the Society, permitted to settle among them without their particular permission. But if the Society express a desire to receive some person among them for a time, they are permitted to do so, provided the persons received by them have regular passports, and the governors of their concerns, or the office of administration, be surety for them.

9. The office of administration for the Society of Christian Israelites obtain hereby a right to give necessary passports to the members of the Society, which passports must be signed by the superintendants, and furnished with the seal of the said office. Such passports will be of value only for travelling within the empire; but in order to travel beyond the frontier, or to come from foreign countries into the empire, the member of the Society must be furnished with passports from the general legitimate authorities.

10. All who enter this Society are hereby liberated from all sorts of civil and military services. But if any of them should himself wish to enter this or the other service, he may be appointed to it. All settlements and houses of the Christian Israelites who belong to this Society, will be likewise freed from all kinds of quartering soldiers, keeping posts, and giving horses, and from all other similar duties of the country. But if some person should be sent to the settlements by the Committee appointed for the Society on any business, enquiry, or visitation, he must be duly received.

11. Every colony of the Society of Christian Israelites is permitted to have continually one of their members residing in St. Petersburg, under the name of Trustee, or Agent, to execute their commissions, and dispatch all their business with the Committee appointed for the management of their affairs.

12. All who enter the Society of Christian Israelites have freedom from all duties for twenty years granted to them; when this time is expired, each of them will have to pay the same duties which all other Russian natives are bound to pay according to their different stations, viz. tradesmen, the regular per cent. of their capital; artists and professional men their civil duties.

13. Foreign Hebrews, who after they have embraced the Christian religion, should wish to enter the Society, settle on the same appointed lands, and to partake of the right granted to them, have perfect liberty to do so. They may leave Russia again whenever they should please, as is likewise permitted to all other members of the Society, provided they first pay their debts and three years' duty to the crown, from the capital they have raised in Russia, according to the account which the superintendant of the Society will conscientiously give concerning it.

14. It is left to the discretion of the Tutelary Committee to draw up, upon the principles here laid down, the more circumstantial rules, both respecting their local management, public institutions, and all other

affairs which may contribute best to the order and the happiness of all, but especially with respect to institutions for moral cultivation and education of youths according to the true principles of Christianity.

(The original is signed by his Imperial Majesty,)

ALEXANDER.

*St. Petersburg,
Easter Sunday, Mar. 25, 1817.*

In a third Ukase of the same date his Majesty names the President and Directors who will constitute the Tutelary Committee,—leaves it to them to appoint Secretaries and Clerks according to their own discretion,—and in future, in case members should be wanted, to choose such fellow-labourers as may be fit and given to the cause. The members of the Committee are declared to enter upon their labours simply out of zeal for the cause, and consequently receive no salary. To the Secretaries and Clerks, however, they are to assign such salaries as they think proper. For this and other necessary expences, his Imperial Majesty orders for the present 10,000 Rubles to the Committee's disposition, of which they will have to give account to Prince Galitzin, who will report the same to the Emperor.

The following lines conclude the account which is at present published concerning this Society.

The Tutelary Committee for the Christian Israelites was opened on the 4th April upon the principles of his Imperial Majesty's Ukase here published. The objects of the Committee's labours will be the following :—

1. They will take under their protection all Hebrews professing Christianity, who may wish to settle on the lands assigned by Government for that purpose, and for the same end are willing to enter the Society of Christian Israelites.

2. They will have the superintendence of the lands assigned to the said Society.

3. They will support the rights which are graciously granted to this Society ; and, if necessary, afford lawful protection, as well to its individuals, as to the community at large.

4. They will assist in forming proper regulations, and introducing useful establishments in the colonies of Christian Israelites ; and, lastly, they will provide necessary means that the new Christians may be instructed in the doctrines and principles of the faith which they have embraced, in order that they may not only know the system of Christianity, but also live accordingly. Those means will consist in providing for the Society of Israelites, (with the previous approbation of the ecclesiastical government) worthy ministers and teachers—in erecting churches, schools, and every kind of useful institutions, as well for the education of children as for

the exercise of different arts—in appointing experienced persons for local inspection and management, that they may by their indefatigable exertions to maintain public and domestic order in the colonies, and more particularly by their good example, lead the Society, by the help of God, to that truly happy end, which the good will of his Majesty, our most gracious emperor, had in view in establishing them—the internal welfare of the Society, peace, quiet, union and order—the free exercise of all useful professions—industry and mutual assistance among themselves—good education of children—provision for the superannuated and the sick, for helpless widows and orphans, and the care to introduce all good and laudable institutions will be the object of their institution and the sole end of the Committee's labours.

The Committee having previously published in the Petersburg papers an advertisement to the Hebrews who have embraced Christianity, they conceive it necessary to inform them hereby repeatedly, that those Hebrews who wish to enter the Society of Christian Israelites and to settle on the lands assigned to them, are by no means obliged to come to Petersburg in order to negotiate with the Committee on that subject, but that every one is permitted to apply to the Committee by letter, and in this manner to express his wish to be admitted into the Society of Christian Israelites, and to the lands granted them according to their established rules. In these letters must be stated when and where the candidate has been converted to Christianity, and to which confession he belongs—what his profession is—how large his family

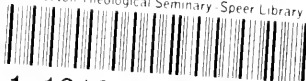
and how old every one of its members—likewise the name of his residence, viz. in which town, village, and county he lives, that the Committee may know where to address their replies—both the Christian and family-name must also be distinctly written. Such communications may be written in Russian, Polish, and German languages, and upon ordinary paper. By this means the Committee will be able to have information of all those who wish, and apply to be admitted into the Society of Christian Israelites. In necessary cases, however, those Hebrews may apply to the ecclesiastical and civil governments on the spot, who will on their side offer them all possible assistance according to the orders issued on their behalf. The Committee find it further necessary to add, that according to the true sense of the Ukase issued on the 25th of March, the Hebrews who profess Christianity come only then under the name of Christian Israelites when they are admitted into the Society according to its regulations, and settled on the lands granted to them.

THE END.

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A letter addressed to the Right Reverend

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